

A
C A S E
O F
CONSCIENCE!

*Whether it be lawful to admit Jews
into a Christian Common-wealth?*

RESOLVED BY
M^r JOHN DURY:

Written To
Samuel Hartlib, Esquire.



Printed for *Richard Wodenoth*, in Leaden-Hall Street,
next to the Golden Heart, 1656.

A
GASE
OF
CONSCIENCE



A

CASE OF CONSCIENCE,

*Whether it be lawfull to admit Jews to come into
a Christian Common-wealth?*

Resolved by Master John Dury
Written to Samuel Hartlib, Esquire.

Find it the Practice of most of the Protestant Common-wealths here in *Germany*, to admit of the Jews, but they do it with a huge marke of distinction between them and others: By which meanes they are made vile and contemptible. In the Cantons of *Switzerland*, they are not admitted, no not so much as to travell through the Country, or to come into a Town or City without leave, and paying a certain dutie, or to stay in a City, over Night; Which is said to befall unto them, by reason of some hainous Conspiracie, (to do a mischiefe to the Country, where they had Libertie to live,) attempted by them. I know none of the Reformed Churches or Divinice, who makes their Admission to be Unlawfull; but it is a worke, which the Civil Magistrate takes wholly into his own consideration, to do, or not to do therin, what he findes expedient for the advantage of the

(33)

State; nor do I remember, to have read or heard, that the Case hath ever been put to any of the Churches, to be scienced as a matter of Conscience.

There is one of the Chief Reformed Divines, Doctor *Altiring*, who in his Problematical Theologie part. 2, problem: 21. puts this Question. *Utrum Inde in societate Christianorum toleranda sint?* And hee doth Answere it Affirmatively. And I am clearly of his opinion, that it is not onely lawfull, but if matters be rightly ordered towards them, expedient to admit of them; Nay to invite and encouragethem to live in Reformed Christian Common-wealths: how far it may be a sin to refuse them admittance, when they do desire it, upon lawfull termes, and in a reasonable way, is a further Question, which cannot be decided, till the former points of the lawfullnesse and expedience of admitting of them be made out.

The Apostle makes a large difference between things lawfull and expedient to be done, 1, Cor. 10, from Verse, 23, till the end of the Chapter. Things are said to be lawfull, which being looke upon in themselves, are not repugnant to any law of God, or of nature; And consequently left free to be done, if there be some cause found inducing thereunto; or not to be done, if there be causes found to the Contrary: in which respect, things lawfull are counted indifferent, that is by themselves, not putting any obligation upon the Conscience, to determine it either for doing, or not doing, but leaving it at libertie to be determined by the Concurrence of other Circumstances, which make the doing or not doing of the thing good or bad, as cloathed with such and such qualities concomitant or consequent. An Example of concomitant Circumstances, making an Action in it self lawfull, not to be expedient at a certain time, is given by the Apostle. 1 Cor. 10. Ver. 27. 28. 29. An example of a thing, though lawfull, yet not expedient, by reason of a consequent Circumstance, is given, 1. Cor. 6. Ver. 12. 13. And another of the same kind, touching the receiving of wages, for doing the work of the Ministrie. 1. Cor. 9. Ver. 14. 15. 16. 17. 18. Which the Apostle shewes, was not expedient for him to receive, though it was commanded by God to be given.

By this notion of lawfull and Expedient Actions, we must look

look upon the admitting of the Jews, if the Question be in respect of lawfulness, without any limitation to be answered Affirmatively: for taking Jews as they are, that is, men of strange Nation; Who are banished from the Country of their inheritance, and made pilgrimes and wanderers through the world; A People in misery and distress, and so an Object of hospitality, there is no doubt, but they may lawfully be received into any civil Societie of men, to live and have a beeing therein, as strangers. For it is not lawfull for them, to desire to be received upon any other terms, because the rest of the world must be engrafed upon them towards God, and not they upon any other People. For in respect of Gods Providentiall Government of the World, the prerogative is still theirs, to be a People, set a part above all others, for the manifestation both of his Mercies and Judgments. I say then that they being such a People set a part, not onely in their fore-fathers, but in their present state, for such an end, and in this state being made strangers every where, and not lawfull for them to make any other account of themselves. And God having recommended the Entertainment of strangers as a speciall dutie of Charitie unto all Christians; and no Nation of the World being a greater Object of charity, & fitter to be pitied by Christians then Jews. It is clear to me, that if the Question be put in Generall termes, concerning the Lawfulness of admitting of them; The answere cannot bee other then Affirmative. But if the Question be made concerning the Expediencie of admitting of them, at such and such a time, in this or that place, upon these or these termes, Then I suppose the great Rules of Expediencie are to be observed, Which are (1.) In respect of Gods Glory, according to the Apostles direction. 1. Cor. 10. Ver. 31. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the Glory of God.* Whatsoever then conduceth to the glory of God, is not only lawfull, but expedient to be done (2.) In respect of our Neighbour, there is a Twofold Rule, the one is of Edification, the other avoiding Offences. The rule of Edification is expressed by the same Apostle, in the same Chapter, Ver. 23. 24. In these words. *All things are lawfull for me, but all things are not Expedient, All things are lawfull for me, but all things edifie not; Let no man seeke his own, but every one that which is anothers.* Where the 23. Ver. puts

not Expedient and not edifying for equivalent termes, expounding each other, and equidistant from that which is lawfull. And the Ver. 24. shewes what is meant by edifying. The Rule of avoiding Offence, is again in the same place expressed Ver. 32. *Give no offence, neither to the Jews, nor to the Gentiles, nor to the Church of God. Even as I please all men, &c. (3.)* In respect of our selves the Rule is, that we our selves be not thereby deprived of our Christian or Civill Liberty : which the Apostle expresseth 1 Ccr. 6. 12. In these words : *All things are lawfull for me, but all things are not Expedient ; All things are lawfull for me, but I will not be brought under the power of any.* If in the Circumstances of their admission nothing be found contrary to those Rules, but all can be made consonant to the Glory of God, to the Edification of others, without danger of Offence, and without bringing a yoke upon Our selves ; Then their admission will be judged not onely lawfull, but also expedient ; And to determine how the Circumstances may agree with those Rules, doth belong chiefly to those, to whome the power of admitting of them is given by God ; that is, to the Rulers of the State, without whose consent, no Societies ought to be formed in the State. For seeing the Jewes come into Christian Common-wealths, not as members thereof, but as strangers therein, and yet forme a Societie, or kind of Common-wealth amongst themselves, it can belong to none pertinently to judge of the Expediencie of admitting of them, but unto those whom God hath set over the Common-wealth to procure the welfare thereof : others may be consulted withall concerning particular Circumstances, which may be proposed unto them, to heare their opinion what they will judge of them ; But upon the whole matter none ought to give a verdict, but such as can compare all Circumstances at once, with the frame of the whole State, to discerne by the forenamed Rules, whether their admission be expedient or not : And seeing it may stand in their owne power, by the admission of them, to order things so towards them, as to make all Circumstances Consonant to the Rules of Expediencie, I conceive, it will bee their dutie, when they are intreated to doe, to endeavor the performance thereof. And if they do not so, I know not how to excuse them from a failing in the dutie of their calling. And although particular Persons, to whom

whom the judgment, *super totam materiam*, doth not belong, ought not to meddle beyond their line in the business; yet being required to contribute their assistance and advice, how to frame things in a way towards them; which is most expedient, they ought not to refuse it. Therefore I also shall put in my note among the rest, although I am at a great distance for the present, and cannot know how things stand at home.

If then the Question be: How their Admission may be so Circumstantiated, as to Answer the fore-named Rules of Expediency? I would advise thus:

1. To advance the glorie of God by their admission, I conceive they must be restrained from some things; and may be fairly induced to som other things. The things from which they must be restrained, are chiefly these. 1. Not to blaspheme the Person of Jesus Christ, or if any doth, that he shall be liable to the Law which *Moses* hath given, in case of blaspheming the Name of God. 2. Not to seduce any, or go about to make Proselytes: or if any doth, he shall *ipso facto* forfeit his Libertie, or undergo some other heavier punishment. 3. Not to profane the Christian Sabbath, but to rest upon it, aswell as upon their own Sabbath; and not to dishonor any of the Ordinances of Christianitie, under some punishment to be inflicted, suitable to the offence.

The things whereunto they may be fairely induced, are as I conceive these. 1. To heare us, concerning the grounds which we have for Christianitie, and that with Patience, and without contradicting contentiously: but in case of doubts, that they should propose the same by way of Question to be resolved; that we may have cause to give them a reason of our Faith and Practice. 2. To declare to us the grounds of all their Faith and Practice, and to Answer such Questions, as we happily may propose to be resolved by them, upon such a Declaration. 3. To avoid on both fides all contradictory disputes in these Conferences, and not to trouble any of the weaker sort of either side, with the matters to be handled therein, but onely to set them at foot amongst a few of the Rabbies of each side, in a friendly way. Here at Cassel something hath been intended this way, by obliging them to come once a Month to a Lecture, wherein the grounds

grounds of Christianitie were opened unto them, and although few or none have been thereby so openly converted, as to embrace all the truth ; Yet some of them have been so moved that they have w^tpt much sometimes at the things which they have heard : also a small Catechisme of our beleefe, concerning the Messiah, hath been penned for them, and they have been obliged to read it, and learne it, so as to Answer to the Question contained therein, that it might appeare they were not ignorant of our meaning, for the aim was onely to glorifie God in this. For the glorie of our God is chiefly made manifest in his Truth and taichfulness to make good his Word? for he hath Magnified his word above all his workes ; And if we can order their admission so, as to manifest unto them the truth of his Word revealed unto us by the promises of the Gospell, in the knowledge of his Name ; and so lay that knowledg before them in the Lume, that they cannot but see that God hath appeared unto us, and doth rule us by Spirit and Truth, and makes a great difference between our Communion with himself and their Literall worshiping of him ; if (I say) we can contrive in their admission the busyness so towards them, that they shall not onely be restrained from dishonouring our God and his Ordinances, or overthrowing his truth in the minds of any, but that they shall be made to see the goodness of Gods mercy to us, that he hath adopted us to be his People in their stead ; Then the first Rule of Expediencie will be observed, and there wil be no great difficultie to contrive the busyness so, that the other rules also will be put in practise. Now concerning the Method of spiritual Prudencie how to goe about this work towards them, is a subiect too large to be entred upon at this time : One Caveat onely may be suggested at present, which is this ; That the scanning of particular questions and doubts which they may have concerning the Genealogie of Christ, and other circumstantial matters in the New Testament, should be avoided, and the main undeniable Truths wherein the Old and New Testament agree, and which make up the substance of Saving Knowledge, and of the Practice of Pietie, and the fulfilling both of the Promises made to Us, and the Threatnings denonnced against Them, should be onely infisted upon, and branched out ; to let them see the Bodie of the whole Truth of God, made out to us, and

and our endeavour to gloriſe God thereby.

And thus much ſhall be at this time hinted at, concerning the Observation of the firſt Rule of Expediencie towards them in their Admiſſion; which being not onely feaſable, but a main duty incumbent to all Christian Magiſtrates to intend and endeavour: It is to me evident, that their Admiſſion is not onely law-ful, but Expedient alſo.

II. To advance their Edification by their admiſſion, according to the ſecond Rule of Expediencie, I conceive matters may be to ordered towards them, that they may be made to underſtand, that the intention of the State in admitting of them, is not to have profit or temporall advantages by them; (which may be had aſwell by our owne induſtrie, and perhaps better, without theirs) but rather out of Christian love and compassion towards them, and in witness of our thankfulneſſ to God, for the good which hath been derived from them to us; and for the hope which we have, that all his goodneſſ shall be fulfilled both in them and us, when the Meſſiah ſhall returne in his Glory. The Apostle ſaith, *that Charitie edifieth*, and it is a truth, approved by daily expe-rience, that without Charitie, no ground can be laid of muuall commerce, or increase of good things, muuially communicable. Therefore I would ſuggest humbly this; that to open a doore in their hard hearts, for doing good unto them, the Charitie of the State in the act of their admiſſion, ſhould be ratified towards them & they made fully ſenſible, that it is not for any profit, which they can bring to the State that they are admitted, but for a desire in us, for doing them good; for the good which through their Miferie is befallen to us Gentiles viz: that we have the Oracles of God by their meaſes, preserved and conveyed to us, and the knowledge, and the accomplishment of the benefit of all the promises, where- of we desire, that they may be made partakers again with us: and this being made profeſſedly the ground of their Admiſſion; viz. our Thankfulneſſ to God, to shew that mercie to them which he hath shewed to us: All other duties of good will, and lawfull communion, tending to the accomplishment of this end, may be wiſely and kindly buiilt thereupon, ſo as without prejudice they will be glad to receiv the ſame, and enteine the motions which we may make to that effect; and amongst other effects of our

love, they may receive by the same act of their Admission an assurance, that in all Treaties with the Nations which persecute and opprise them, a care shal be had of them & their Interests; as with Spain and Portugall, and the Grand Signior, and others, if any be, who seek to destroy them: That in publick Transactions their libertie of living with them shal be procured so far, as in the power of our State shal lie by Gods permission.

III. To avoid offences between them & us, in admitting of them, it will be expedient that they live by themselves, and that their worship be performed in their own tongue: that the insolencies which the common sort of both fides may use one towards another, be prevented by Laws and special Orders, to keep them from incroaching upon others beyond their bounds; for they are naturally more high minded then other Nations, and make lese conscience of oppressing the Gentiles then others do; because they finde they are oppressed by them, and imagine themselves the onely noble people in the world; and therefore aspire to have, not onely libertie to live by themselves, but riches and power over others, where ever they can get it; which inclinations of theirs being the chief causes of offences, must be prevented, not as here in Germany, by making them base and vile; but by other more friendly wayes, which prudencie and equitie will suggest.

IV. To avoid the temporall inconveniences which may arise from their covetous practices and biting usury, and other subtilties in trade, by which we of the Nation may be prejudged in our Liberty, and brought in some respect or other under their power. The wisdom of the State will looke to it, nor is it in my way to take it into consideration: Therefore I shall leave this last Rule of expediencie unto their vigilancie, and draw to a conclusion of these suggestions, wherein I have no more to say but this, That if they desire admittance, and will receive it in a way wherein these Rules can be observed, then they should be admitted, and that it will be a finne in those who will not admitt them upon these termes; or who will not propose such termes as these unto them, when they desire admittance; or who having an opportunity to invite them in their distresse, do not mind these principles in admitting of them, to give them entertainment in their Common-wealth. As for other Considerations of future hope, al- though

though I believe as much of them, as most men do; yet I can draw no argument from thence for any particular admittance of them at this time, because I know that the times and seasons of their deliverance is in Gods hand alone, and that we are very much inclined to mistake in conjectures of that nature. But the Universal Rules which are grounded upon the main Ends and duties of Christianitie, must be observed by those that will trust unto God for a blessing upon their endeavors. And when they have (towards such Ends, and according to such Duties) done that which they think is acceptable to God, then they ought to acquiesce, and leave the issue to Providence, which I am perswaded will be favorable to the State. And in this assurance I rest ever,

SIR!

*Your most affectionate and
faithful servant in Christ*

Cassell, in haste,
Januarie 8. 1656.

JOHN DURY.

Postscript.

Concerning the Jewes, if I can, I will send you the Abstract of the Lawes, by which they are received here. Our State doth wisely to goe warily, and by degrees, in the busines of receiving them. Menasseh Ben Israels Demands are great, and the use which they make of great Priviledges, is not much to their commendation here, and elswhere. They have wayes beyond all other men, to undermine a State, and to insinuate into those that are in Offices, and prejudicte the Trade of others; and therefore if they be not wisely restrained they will in short time be oppressive, if they be such as are here in Germany. To call in the Carait's would fright away these, for they are irreconcilable Enemies. Time must ripen these Designes, and Prudence may lead them on.

F I N I S.

5.2.2

卷之三

1100

卷之三

Biology

